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1878

OLIVE TREE



WHAT
ARE THESE TWO
OLIVE TREES ETC
2 COR. 4:11-12

R. M. SCHEMPEVILLE
EDITOR & PROPRIETOR
NEW YORK.

I WILL
GIVE POWER UNTO MY
TWO WITNESSES -
THESE ARE THE TWO
OLIVE TREES ETC
REV. 11:3-4.

CONTENTS

QUESTIONS OF THE HOUR,	149	MONOGRAPHS,	165
NEWS OF THE CHURCHES,	152	EDITORIAL NOTES,	17

No. July, 1905. 7

OLIVE TREES,
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OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

JULY, 1905.

7.

QUESTIONS OF THE HOUR.

JEWISH EVANGELIZATION.

REV. G. M. ROBB, PHILADELPHIA, PA.

While the Church is trying to obey the command of Christ, to go into all the world and preach the gospel, to make disciples of all the nations, why should she overlook the Jews? Are not they a nation? Why go to every other nation but them? No other nation has a history like their history. Over no other nation has the manifest providence of God hovered as over them. By a miracle, prolonged for almost nineteen centuries, have they been kept a nation. God has not done all this without a purpose. Is it a purpose of wrath or of mercy? They have been under the cloud of God's displeasure all this time, "a nation scattered and peeled," and not without cause. They filled full the cup of their sin when, having rejected and slain the Son of God, they persecuted and put to death His witnesses, who testified by the Spirit to them, thus doing despite to the Spirit of God. Their enmity vented itself against each person of the Godhead—rebellion against the Father, violence against the Son, and resistance of the Spirit. Then God destroyed their city, scattered them to the ends of the earth, and drew out a sword after them until this day. Has God kept them a separate and distinct people for nearly two millenniums in order that He might torment and scourge them? Is

that the ultimate end of God in all this? Many a time have persecutors, with calculating cruelty, so tortured their victims as not to quench the life until the latest possible moment, for the one purpose of causing all the suffering possible.

There are those who see only one reason for Israel's preservation, namely, that God may punish them. Shall we impute such motives to God? Is it consistent with His character? Can we think this of the God who says, "I have no pleasure in the death of him that dieth." "I desire mercy and not sacrifice." "Not willing that any should perish, but that all should come to repentance"?

God did not deal so with the Canaanites. When the cup of their iniquity was full, He commanded Israel to exterminate them, and only because Israel disobeyed God were they permitted to remain in the land. God has said, moreover, that He visits the iniquities of the fathers upon the children unto the third and fourth generation of them that hate Him, but that He shows mercy to thousands of generations of them that love Him and keep His commandments. In view of this, can we say that God has kept this people now for sixty generations to visit upon them vengeance for the iniquities of their fathers?

The ultimate purpose of God for Israel is one of mercy. They have been cast off, according to Romans, 11th chapter, but

their casting off was not total, neither was it final. There is a remnant saved out of Israel from the day of their scattering until now—"a remnant according to the election of grace." The time is coming when, as a nation, they will be saved. "And so all Israel shall be saved, even as it is written, 'There shall come out of Zion the Deliverer; He shall turn away ungodliness from Jacob.'" There was a great purpose of mercy in the casting away of Israel; it was that the Gentiles, who were enemies of God, might obtain mercy. Paul wrote to Gentile Christians, "For as ye in time past were disobedient to God, but now have obtained mercy by their disobedience, even so have these now been disobedient that by the mercy shown to you they also may obtain mercy." Who is it that have obtained mercy? We Gentile believers. What is God's purpose toward us with reference to Israel? That by the mercy shown to us they also may obtain mercy. How is that to be accomplished? By us, who have obtained mercy, going to them with Christ's proclamation of mercy—the gospel.

Paul, the apostle of the Gentiles, has told us more about Israel's future and God's gracious purposes for them than all the others together. He was the most successful of all the Apostles in winning men to Christ, and he had a very clear conception of the relation in which Jewish and Gentile evangelization stood to each other. In all his work he was controlled by his conception of that relation. Many Christians have the idea that as Israel is cast off at the present time, that, therefore, no effort is to be made to reach them with the gospel, and that God, in His appointed time, will save them without any direct effort on the part of Christians. The time was when this same idea prevailed with reference to mission work in general. It found expression in the sneer-

ing remark once flung at Wm. Carey, "God will convert the world, sir, in His own time, and without the aid of consecrated cobblers." This was not Paul's idea with reference to the salvation of Israel. A careful study of the book of Acts will show that wherever Paul went to preach he always went first to the Jews. If they received it well, he then reached out to the Gentiles also. If, however, the Jews rejected him, then he turned away from those particular Jews and devoted himself entirely to the Gentiles of that community; but he did not turn away from the Jewish people with the gospel, for after he has turned away from rejecters with the words; "Seeing ye put it far from you and judge yourselves unworthy of everlasting life, lo! we turn to the Gentiles, for so hath the Lord commanded us;" we find that in the very next town that he visits, he goes first to the Jews and so he continues to do till the end of his life. Paul understood God's plan as well as any other man, and, judging by his course of life, he understood the words "To the Jew first" to state the order in which Christ intended His disciples should offer the gospel to men. If Christ has fixed the order in which His gospel is to be offered to men, then a departure from that order will interfere with the success of missions, because it will hinder the full measure of His blessing from coming upon the Church.

Did the Church to-day really believe, that Christ's plan is to have the gospel offered to the Jew first, not in the way of pre-eminence, but simply as a matter of order, then every denomination would first establish and sustain a mission to Israel, and follow this with as many missions to other peoples as it could maintain. The fact is, however, that, with the exception of the Episcopalians, there are scarcely any denominational Jewish missions.

It is hardly a valid excuse, that the Jews are so hard to reach with the gospel. If God held us responsible for their conversion, there might be some force in the excuse, but since all He asks us to do is to take the gospel to them, and He takes all the responsibility for their conversion upon Himself, it has no weight at all.

Is it any wonder the Jews are unresponsive and hard to reach with the gospel, when there is so little prayer on their

behalf by the people of God? We may appropriately take up the lament of Isaiah (Is. 64, 7), that there is no one that stirreth up himself to take hold of Thee on behalf of Israel. The people of God will not pray for Israel unless they stir themselves up to pray. But let them meditate on what God has spoken concerning Israel, and their souls cannot keep from being stirred.



Here are two incidents, taken from the Bulletin of the Missions Bureau, that are very instructive:

A student in the Presbyterian Mission in the French Congo, Africa, tells how he does it. "I have a little bag," he says, "and into this I put the Lord's money as soon as I receive it. When the Sabbath comes my bag never fails me." The two essential points of this African's practice are: (1) A part of all money gained must be given to God. (2) The Lord's money must be *put by itself as soon as received*. Where this practice is followed, one examines the contents of the Lord's purse when the contribution box comes around, and the question settles itself.

In the American Board's Foochow Mission is a native worker of ability, who could instantly double his salary if he would leave the Mission and accept a place in the Custom House. His classmates went into Government service and get almost twice as much as he does. One day lately, this Chinese worker helped an English evangelist by translating his address, and did it so well that a gentleman in the audience gave the translator \$10 as a token of his pleasure. The Chinaman took the money, but gave it to the evangelist. "He needs it," he told a friend, "more than I do." Just keep this incident to read again when travelers tell you that converts in China are all "rice Christians."



To be efficient in Christian service, the soul must be well fed. The worker for Christ is often tempted to believe that he is growing in grace because he is serving, and that religious activity may be substituted for other divinely appointed means of spiritual nurture. While Christian life and experience which do not go out in loving service are sure to become stagnant and miasmatic, on the other hand, if the fountain of supply is not being constantly replenished by the showers of heaven, the stream of service will soon be exhausted in the drains made upon it. The busier we are in Christ's cause, the more time do we need for Bible study, prayer and the services of God's house. Otherwise, our confession of failure will find its expression in the words, "They made me keeper of the vineyards, but mine own vineyard have I not kept."—*J. Ross Stevenson*.



The smallest things become great when God requires them of us; they are small only in themselves; they are always great when they are done for God, and when they serve to unite us with Him eternally.—*Fenelon*.

NEWS OF THE CHURCHES.

ABROAD.

Latakia, Syria.—In a letter dated April 13, 1905, Miss Mattie R. Wylie says, among other things:

I think I have written of the custom, when there has been a death, for friends and acquaintances to call on the mourners. Not to do so is regarded as very gross neglect of the courtesies of friendship. The missionaries always go to the houses of friends and pupils at such a time. Of course, it was felt that this kindness must be returned to me in my sorrow. I shrank from the ordeal, but I felt that if, in telling them of my father's good life, there should be implanted in the hearts of those who would hear, a desire to live the life of the righteous, it would far overbalance the fatigue. I cannot tell you how many subjects we talked of in those weeks. The people said, "The Lord have mercy upon him." I replied, "that mercy had been granted long ago. It must be in this life, for now is the accepted time." May the Spirit bless all that was spoken in the Master's name and for His glory.

We had a very interesting review on the Sabbath school lesson at the end of the quarter. We were glad to have Mr. Stewart with us. Our children always like the review, and this time he gave us some new thoughts. That morning in the opening exercises of school we had the healing of the ten lepers, and only one returned thanks. I told them of our own boy Hanna Saida, the leper in Jerusalem, who is trying to tell others of the Saviour, and who hopes that through his influence a Jew has been influenced to accept Him. "Here a little, there a little."



Tak Hing, China.—The mail did not bring this letter of Rev. Julius A. Kempf, though written March 31, in time for May OLIVE TREES:

Last month we had an opportunity of seeing some strange heathenish customs. It was "Chinese New Year," a great holiday season for the Chinese, just as our Christmas and New Year is for us. All business is suspended, and a week or more is spent in feasting, and worshipping at the heathen altars and temples. One of the many strange things they do is to paste pieces of red paper everywhere and on everything. Wherever and on whatever the paper is pasted, it is supposed to propitiate or in some way influence the evil spirits, devils, as the Chinese call them, so that they will not trouble that particular place or thing for the coming year. We were out walking one day, and I took particular notice of the liberal use that is made of this paper. Passing through the town, I noticed that the doorway of every house had three or four strips of red paper pasted over the top and some had long strips down each side. The side pieces had sayings and petitions written upon them. Every shop had red paper over the entrance, on the counters, on the shelves, and on the baskets or bowls. When we came out on the river bank we could not see a boat, large or small, that did not have one or more red labels pasted on the stern. As we passed through a farmyard we saw red patches everywhere, on the doorway of the dwelling, on the cowshed, on the granary, and on the mill, on the plow and on the rack containing farming implements, on the well and on the buckets. We passed by several orchards

and noticed that every tree had a red paper pasted on its trunk. Even the cess-pools, connected with vegetable gardens and the contents of which are used as fertilizer, had red paper stuck over them to keep the devil out of them. Every altar—and there are altars everywhere, under every big tree, at every turn of the road, on every street, and in the entrance of almost every shop and dwelling—was decorated with yellow and bright red paper.

There is a great big tree just outside the corner of our compound, and under it is a large altar decorated with long strips of red paper. One of the strips has this



proverb written upon it, "When the dragon is peaceful the ground is fruitful, and great family estates spring into being." A few evenings ago I witnessed a performance that indicated how commonly this proverb is believed. I had just gone to bed—it was about half-past ten—when I heard a great noise, the clanging of cymbals, the beating of bamboo drums, and the banging of an instrument that sounded like a dishpan. I went out on the veranda and saw about eighty men and boys marching in single file to this altar under the tree. They were carrying torches and lanterns and a large trans-

parency in the shape of an entrance to a temple; and they talked and laughed and shouted as if they were having a jolly good time. They formed in line on each side of the altar and placed the transparency in front of it. Then a man in overalls and dirty shirt went through a kind of incantation in the form of a dance before the altar. The performance was like what I suppose a Scotchman would have called the "Highland fling"; at any rate, the man flung his legs and arms around at a great rate. Suddenly a big, horrible looking head appeared with a long, bag-like arrangement attached for a body. The head and body were painted all the colors of the rainbow. This was the young dragon. Two men were in the body, one managed the head, and the other the tail, keeping time with the drum, cymbals and dishpan. The dragon wiggled over the ground, bobbing its head from side to side and twisting its tail as if it were very much displeased about something. Finally it lay still before the altar. Then a boy in fantastic dress danced around it, jabbing and slicing the air with a sword. I suppose he was making great slaughter of the evil spirits. Next a man, brandishing a big sword over the head of the dragon, went through a wild dance, and when he grew tired, another man with a long spear went through the same performance. It looked as if they were either threatening the dragon or trying to show it their zeal to drive away the devils, who might come to disturb its peace. This whole ceremony lasted about an hour, and then the crowd marched away as it came. I watched these proceedings from the veranda through a field glass, and saw the whole thing about as well as if I had been in the crowd.

This same form of worship, I understand, is gone through at every public altar in this part of the country, and per-

haps over the whole land of China. Such is the darkness and ignorance of this people. Their forms of worship, and the fears and superstitions on which they are based are to us foolish and ridiculous. But when we consider that these are the things that make up their religion, the religion that determines their eternal destiny, and in which multitudes of them are dying every day, it becomes a serious matter for us who are commanded, and ought to be constrained by the love of Christ, to preach the gospel to every creature.



A personal letter from Mrs. J. M. Wright, dated April 8, contains good news:

The spring here has been unusually cool. Even now, the second week in April, we enjoy the open fire in the evenings, and we see the sunshine so seldom that everybody takes a holiday every bright hour. The natives are getting rather anxious about their rice planting. They say it has been many years since it has been cold so long.

The school building is still unfinished, though about all is done now except hanging doors and windows, and of course the painting. Ground was broken for the chapel on the river front some two weeks since, but we are waiting now for the building stone for the foundation.

We very much enjoy our mat shed meetings. We have an audience of eighty or more every week at preaching services. Sabbath school meets at 10 o'clock. The men are now divided into two classes. Rev. A. I. Robb takes charge of those who are already Christians and who need meat as well as milk. The women are with me, and we first study the parables of Jesus, sometimes reading one that is new, sometimes just reviewing. Tse Apo named twenty-six on Thursday without a

mistake. We have them written on white muslin in large characters, and she often comes early and reads them over to herself. Then we study the Sabbath school lesson, and usually commit to memory the Golden Text. Those who can read a few characters are always so glad to help others who know less.

Some of us expect to take a trip up the Lo Ting River next week. You have doubtless heard of the village of over thirty men who are anxious to know of Jesus. We have just heard to-day that they have cast away all their idols and are waiting for us to tell them about the true God. So on Monday Rev. A. I. Robb, Drs. Kate and Jean McBurney and Dr. Wright and myself will start. We will take our cooks along, and Ah Sam will be good help in explaining the doctrine. Tai So will go to help talk to the women. We will go on up to Lo Ting, where the Christophersons are at work. They are such good, earnest workers, and have long been anxious that we make them a visit. We will go in a houseboat, taking our bedding and provisions for the boat trip.

Work in the dispensary keeps growing. Just this week a man came, blind from cataract. It was at once removed and he now sees. And, oh! how happy he is, but not happier than the rest of us for him. His younger brother is with him, and has been a very attentive listener at morning and evening worship, and we pray that the light of the Son of Righteousness may illumine their hearts and lives. We have much to encourage us. All are well and busy at many things.



Miss Torrence, writing May 1, 1905, gives an interesting account of the last communion:

Another precious communion season is just over, and we have every reason to

rejoice and be glad, because of what the Lord is doing here.

Friday morning Rev. J. K. Robb preached, taking for his text Hosea vi, 1, first clause. Saturday morning his text was I. John iii, 16. After the sermon Rev. A. I. Robb baptized the five native converts, after which Rev. J. A. Kempf baptized little Joseph Scott Robb. Sabbath morning Rev. A. I. Robb preached from Isa. liii, 12, last clause. The debarring service followed this sermon, and then the Sacrament was administered. All the native members, twenty-nine in number, were present. We had manifestations of the King's presence, and doubtless there was a cloud of witnesses in heaven rejoicing because of sinners being saved.

The day was beautiful, and the people who came were all orderly and attentive. Everything was done decently and in order, and apparently was not without its impression on those who witnessed, many of them for the first time.

The ingathering at this time is especially memorable, because we received the man who was the first in Tak Hing to say he believed the gospel. You will all remember when Mr. Robb was home in 1900 he told of one of the workmen who dared to declare his belief in the doctrine, and how the other workmen on the house persecuted him and told him he could not get work, nor buy things in their shops; neither would he be allowed to walk on their streets. So great was their influence upon the man, that he quit attending the evening worship, and no one understood the reason. When he applied for baptism he told Mr. Robb he had been a secret worshipper of the true God all these years, but he was afraid to make a confession. Now that there are so many members, he felt he was not alone, and was willing to make a public confession. Sabbath, after service, Mr. Lai took a New Testament

from his pocket and said Mr. McBurney had given it to him several years ago. The appearance of the book gave abundant evidence that it had been well read during these years. "For in due season we shall reap, if we faint not."

We had the joy of one woman coming at this time. You will remember reading a letter from Dr. Kate McBurney, in which she spoke of No. 2 washwoman's house burning and leaving her without shelter during the cold winter. Saturday No. 2 washwoman was baptized. She was employed in our service in the fall of 1902, but did not attend the services only occasionally until the spring of 1903. One day she brought two women and came into my class. They were very loud and boisterous, and gave little attention at first; but when I began to review the lesson, they became interested in the Second Commandment, and began asking questions. For a time I gave them my undivided attention, and they learned to read part of the Second Commandment. They were taken into the preaching service, but were more concerned about the children and their clothes than about what was being said. From this time on the washwoman attended quite regularly while in our employ. She was learning to read, and knew quite a little of the gospel. After she left us she made her living by cutting grass on the mountains and carrying it to market, so she did not have time to attend the meetings so well; but she came back this winter to Mrs. Wright's class, and when she came in very late, Mrs. Wright would spend extra time to give her a chance to learn the Bible lesson. The woman is very bright, and we think learns exceedingly fast. We have hopes of her making a very useful worker when we have an opportunity to put her in school, where she will receive daily instruction.

This woman is a widow with three small

children, two little girls, eight and eleven years old, who are both engaged to heathen boys. Then she has a small boy. This family lives on what the mother and oldest girl earn each day, which is 20 cents (Mexican), or about 10 cents gold. We hope to have the mother in the Bible training class when school opens, and this means we must furnish enough money to equal what they make by selling grass. The poor woman wants me to take her girls in school. I told her, since they were engaged to heathen boys I could not furnish their rice unless they would promise to work in the Mission long enough to pay back the amount of money expended on them.

The Missions in Canton adopted this method of having the man pay back the money when he comes for the girl. There was an instance of this kind in Mrs. Nelson's school this winter. When the young man came for the girl he had to pay back the amount expended. Then, too, the girl had been given a good opportunity to learn the gospel, and was able to be a missionary in the husband's family.

Just before leaving Canton, I visited the Presbyterian Girls' School, where 170 girls came into the chapel service. I asked the Superintendent if she could not give me a helper for six months, and she said, "I can't begin to supply the need of Christian teachers for our own schools." She also said, "I have many young men from all denominations come and ask me to select a Christian girl for a wife. They say Christian wives are the best, and they want wives who can read and have learned to work and care for homes. It is most interesting to watch some of the changes which are going on in China, and we know in God's own time greater changes will come.

Some of the other members will write about the trip to Lau Ting.

The physicians are all busy attending the sick, and between calls are engaged in study.

Dr. George's last teacher is quite ill now with tuberculosis. We trust the many prayers offered in his behalf may be heard, and that he may accept of the salvation offered through Jesus Christ.

There is nothing in the work here to discourage us. We are praying for more laborers to be thrust forth into the fields white to the harvest.



A personal letter from Rev. J. K. Robb, dated May 2, contains two paragraphs that we will give our readers:

We began the chapel foundation



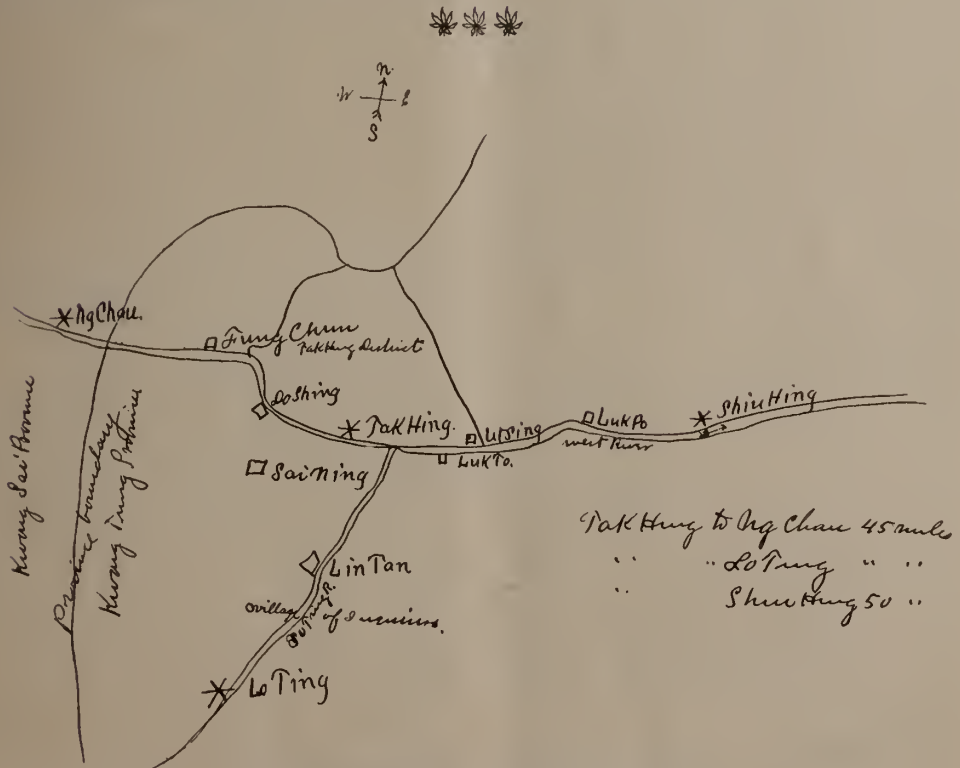
HEUNG SHAN MT.

trenches about a month ago, and discovered very soon that the soil was of a very sandy nature for a number of feet down. This fact has compelled us to alter our plans to some extent. We had intended using brick for the foundations, but after learning the character of the soil we decided that it would be necessary to use stone. So we have given the contract for the stone to a man who does a good deal of that kind of work, but he cannot get the stone to the building site until the river rises. The present prospect for high water is not very bright, but it may come quickly when it does come. Until it comes, we are at a standstill in the build-

ing line. We have a very comfortable place for services at present, however, and so do not feel any very pressing need for the chapel. Our present quarters will not be expected to meet requirements for longer than the summer, and then we hope to have a permanent house of worship.

You mention having a photo of a mountain, of which no description was sent. I presume it is the picture of Heung Shan (fragrant mountain), about two miles to the northwest from the Mission. This mountain is connected with a matter that has occasioned some interest among us of late. It seems that a report has gone abroad that a certain god, residing in this mountain, has been quite active this spring, and the idea of building a temple to this deity has been agitated. One morning a placard was found posted up in the city, saying that there was no ad-

vantage in doing this thing, as the people were already oppressed with maintaining the gods for whom temples had been built. This poster announced in no uncertain language that these gods were only making the people poorer, instead of being a benefit to them. Then came the sensational part of the declaration. The writer recommended that the people become Christians or Buddhists, as these faiths did not require the expenditure of so much money. The thing that seemed to us to be suggestive was not the fact that the people should seek another faith, for they would do so gladly, if there should be less extortion connected with it than there is with the present one. The remarkable thing is that any one should openly dare to recommend Christianity, for even the reason given in the placard.



PEN AND INK MAP OF TAK HING AND VICINITY.

AT HOME.**REPORT OF COMMITTEE ON HOME MISSIONS.**

The Committee on Home Missions have received two papers, one from the Central Board of Missions, the other from the Jewish Mission Board. These reports show the present condition of the following Missions:

Domestic Mission.—The work in this field appears to be far in advance of its financial report. A large overdraft would seem to require either prompt liberality or speedy retrenchment. The latter cannot be entertained for a moment, hence the necessity of an urgent call for funds.

Southern Mission.—We recognize with gratitude the prosperous condition of the work in this field, and the cordial interest manifested in this Mission by the Church. The field is wide and the opportunities great, calling for sustained and increasing effort of all the Church in order to meet the requirements. It is the judgment of your committee, with the information at hand, that, instead of advanced classical education, more labor proportionately should be given to the Industrial Department.

Indian Mission.—The success of this Mission also is such as to awaken the spirit of thankfulness in the Synod and in the Church. The increasing numbers attending public services and the Sabbath school have necessitated the enlargement of the church building, which has been accomplished during the year. We notice the Church at large manifests an interest in a way that might stimulate a healthy emulation in the support of other missions, contributing service as well as goods and funds.

Chinese Mission.—The Mission has been conducted with much interest and good

results during the year, and by its fruits proves the wisdom of its resuscitation.

Jewish Mission.—This Mission is now under the care of the Board appointed by Synod last year. Rev. Moses Greenberg resigned the work Oct. 1, 1904, which was immediately taken up by Rev. G. M. Robb, at the appointment tendered him by the Board. The work being done by the missionary and his helpers is such as should commend the Mission very cordially to the Church. The increase in the number of workers in the Mission will require an increase of funds for the work.

We recommend the following:

1. That our pastors and elders endeavor to impress the whole Church with the importance of Home Mission work, and the imperative and immediate need of its liberal support.

2. That we urge upon the people the fact that all these Missions are theirs, to be carried continually in their hearts as worthy of their earnest prayers and bountiful gifts.

3. That we recognize in the healthy growth of the Missions a loud call for more laborers, and will keep this branch of the Church's service persistently before our young people.

4. That with gratitude to our missionaries for their devotion and fidelity in the work to the Church for the missionary spirit manifest in sustaining the Missions, and to God for His abounding blessings in the past, we will go forward in the work of all these fields with the utmost confidence that our Lord Jesus Christ will send the showers of the Holy Spirit that shall secure results even more glorious and heart-cheering than we have yet seen.

5. We recommend that the full amount requested by the Boards for the several Missions will be ordered by Synod.

Miss Fowler gives instruction in sewing and cooking. "A total of 336 pieces was made by the pupils." "Better work and a higher grade of it," she writes, "has been done this year. The supply of new machines donated by friends and Missionary Societies has done much to produce this result." "Many of the garments made were from material which the girls themselves provided, and the garments were for themselves." Eighteen dollars and twenty-six cents were realized from the sale of material and garments. The net cost of the department was \$10.89.

The instruction in cooking has been of a practical character, the object being so to instruct in all that relates to cooking that ultimately "the pupils will be able to make a perfect meal, which will nourish every part of the body." The progress made has been quite gratifying.

Professor Bottoms' work is confined to carpentry. He reports that "the increased interest and willingness to work shown by the boys is real encouragement. Neater and more work from each has resulted." A large number of articles was made, some of which were sold. Considerable work was done for the school. The net income from the department was \$8.91.

Mr. Pickens is still in charge at **Pleasant Grove**. The enrollment of scholars was 75; average attendance, 27. Nine persons were received into the Church this year from this Mission, six of whom were pupils from the school.

The enrollment in the school at **Valley Creek** was 25; average attendance, 15. Mrs. Knight is in charge. "She has been faithful," Mr. Reed writes, "does effective work, and is greatly respected." Mr. Reed preaches at each of these places once a month. Mr. Reed in his report adds: "There has been harmony of feeling and action between the different arms of the service. A great deal of careful, pains-

taking work has been done by the teachers. They have visited a great deal among the pupils. The latter never made better progress in their studies."

The friends at the Mission were cheered by visits from Mr. and Mrs. Price, of Allegheny, and Mr. and Mrs. Leslie, of New Castle.

1904.		
May 1.	Balance	\$2,447.92
1905.		
April 30.	Receipts ..	\$3,661 88
	Dividends..	730 11 4,391 99
		<hr/>
		6,839 91
April 30.	Expenditures	5,375 37
		<hr/>
	On hand	\$1,464 54

We ask for this Mission \$5,000.

Indian Mission.—A few changes have been made in the mission force this year. Mr. and Mrs. T.G.Graham, of Olathe, Kas., "gave the training of a home to the boys." Mrs. Samuel Coulter has charge of the baking, and Miss Tillie McIsaac of the kitchen and dining room.

"The health of all at the Mission," writes Mr. Carithers, "was good, with the exception of Mrs. Ella Moore, who passed away at her father's home in Olathe, Oct. 26, 1904. She had been a great sufferer for years. During the months she was with us we learned to set a high value on her presence and the work she did. She was faithful in daily duties up to the limit of her strength, and beyond it."

The number of pupils enrolled during the year was 66; the largest number at any time being 54.

"The Sabbath school among the Indians at the Mission is held in the forenoon. Miss Coleman is superintendent. The children attend this service. There is an average attendance of 27 old Indians. At the same hour, Mr. McAnlis, Mr. Moore and Yellowfish are at the Apache camp,

five miles north of the Mission, instructing the older Indians and the children in Bible truth." There is an average attendance here of 44. Last January a Sabbath school at the same hour was started among the whites ten miles west of the Mission, with an average attendance of 33, and a service for the Indians, with an average attendance of about 89. In addition, there is a service in English for Indians and whites at 3 P. M., attended by about 130. At this service a collection is taken up, which amounted this year to \$188. "Two hundred and eleven persons are reached each Sabbath with Bible instruction."

Three communions were held during the year. Prof. J. M. Coleman assisted at the first, Rev. W. J. Coleman at the second, and Rev. A. J. McFarland, D.D., at the third. There was an increase of nineteen, of whom eight were baptized. There was a decrease of seven.

An addition was made to the "church building, largely due to the enterprise and liberality of Miss Lillie McKnight. It is now completed, and is a great addition to the church in convenience and beauty."

Dr. Ida Scott, who has charge of the hospital, reports that the health of the children and workers is good this year, unusually good. There were no epidemics, no alarming serious illness, and no deaths among the children. The work among the white people in the community has increased. The number of cases treated by Dr. Scott was 1,543. This does not include those receiving care in the hospital. Mention is made of generous gifts from kind friends. Especial reference is made to Billings Congregation, which is the nearest congregation of our people to the Mission, which in many ways has manifested an interest in the hospital work.

Mr. Carithers makes mention in his report of the "well directed work of Prof.

and Mrs. Coleman," who were at the Mission during the summer, and of the "good and faithful help by Miss Minnie Barron, Miss Clara Wylie, and Mr. Robert Huey," who visited it for a few weeks. A number of friends encouraged by their presence the workers this year; among whom were Rev. A. I. Robb and Miss Jennie Torrence, of the Mission in China; Miss Maggie Edgar, of the Syrian Mission; Miss Jennie Boyd, of the Wilkesburg Congregation; Mr. H. C. Calderwood, of East End; Mr. James Arthur, of Pittsburg, and Mr. and Mrs. Scott, of Beaver Falls.

"The words spoken last year in regard to my appreciation of the cordial help rendered by the workers," Mr. Carithers writes, "I might repeat of the year closing. Their work was done heartily as unto the Lord, and in our meetings for counsel and prayer our fellowship was helpful." "We close the year with thankfulness to God for His mercies, and for the opportunity to work for Him, and for the work we see Him doing in the hearts of those around us."

1904.

May 1.	Balance on hand . . .	\$2,212 04
1905.		
April 30.	Receipts . .	\$4,672 90
	Dividends. . .	63 75 4,736 65
		\$6,948 69
	Expenses	6,123 18

May 1. Balance on hand \$825 51
 We ask for this Mission \$5,000.

Home Chinese Mission.—Rev. Isaiah Faris was continued in charge of this Mission during the year. The work has been carried on without interruption and with reasonable success. There are seventeen Chinese connected with the Mission, an increase of eight, and eight whites, an increase of four. At the communion held

April 23, there were twelve Chinese and nine whites, making a total of twenty-one who communed. Mr. Faris will have charge of the work during the coming year.

1904.			
May 1.	Balance	\$1,005	02
1905.			
April 30.	Receipts.	\$299	05
	Dividends.	540	72 839 77
			\$1,844 79
April 30.	Expenditures	1,264	00
			\$580 79
May 1.	Balance	\$580	79

We ask for this Mission \$1,000.

Jewish Mission.—The monthly remittances were sent to the Treasurer of this Mission:

1904.			
May 1.	Balance	\$139	10
1905.			
April 30.	Receipts	1,435	42
			\$1,574 52
	Expenditures	1,405	00
			\$169 52

J. W. SPROULL,
Chairman.

REPORT OF JEWISH MISSION BOARD.

We organized after last meeting of Synod by election of Dr. J. C. McFeeters, Chairman; Dr. T. P. Stevenson, Secretary, and Dr. S. A. S. Metheny, Treasury.

Further efforts to induce Rev. Moses Greenberg to reconsider his resignation failed, and he finally left the work of the Mission Oct. 1, 1904. The Board meanwhile tendered the position of missionary to the Jews in Philadelphia to Rev. George M. Robb, pastor in Syracuse. After full consideration and personal examination of the field, Mr. Robb accented the appointment, and entered on the work Oct.

1. Since that time Mr. Robb has prosecuted the work with great diligence and with admirable judgment and prudence. Preaching has been maintained on the evening of the Sabbath, Sabbath school on Sabbath afternoons, and sewing school twice in the week. The dispensary has been open twice in the week, with the regular services of Dr. Alexander Caldwell. A reading room has been opened and furnished with newspapers and journals from foreign countries in the languages which are known to the Jewish people. The funds for this purpose have been secured largely by individual contributions.

Miss Cora E. Miller was appointed assistant teacher and visitor, beginning work April 1.

The Board has earnestly sought the services of a Jewish helper, deeming this a quite indispensable factor in the work, on account of the difficulty which an English speaking missionary finds in reaching the people. A Mr. Tenersohn is at present employed temporarily in this way, and conducts services during the absence of the missionary.

There has been a constant and abundant distribution of literature, and the large window in front of the Mission is filled with open Bibles and New Testaments, which are read by numbers of people who pause for the purpose at all hours of the day.

The Board earnestly asks for \$3,300 during the coming year to meet these requirements of the work.

J. C. McFEETERS,
Chairman.

T. P. STEVENSON, *Secretary.*

Clay Center, Kan.—The L. M. Society of the South Branch of Hebron Congregation report for 1904:

Membership of eleven, and nine meet-

ings held during the year. The Society made two worsted quilts valued at five dollars each. One was sent to Mrs. Greenberg and one to Mrs. Dr. Wright. Miss Torrence spoke in our church in behalf of the work done in the Mission in China, and supper was served that evening in the church.

MRS. ELMA COPELAND,
President.

MRS. ELLA MILLIGAN,
Secretary.

TREASURER'S REPORT.

Receipts.

Balance	\$1.91
Monthly fees	14.50
Donations	6.50
	—————
	\$22.91

Expenditures.

Secretary's book.....	\$0.10
Materials for quilts.....	2.55
Jewish Mission.....	5.06
Chinese Mission in China..	10.00
Latakia	2.10
Supplies for home church..	3.10
	—————
	\$22.91

MRS. MARY MILLIGAN,
Treasurer.

New Castle, Pa.—The L. M. Society of the New Castle R. P. Church wishes to place on record a tribute to the memory of one of its members, Mrs. Mary G. Aiken, who entered into rest Thursday, March 23, 1905. Mrs. Aiken was a woman of more than ordinary ability, and of deep consecration to her Saviour. Faithful in her attendance on all the ordinances, she was seldom, if ever, away from the meetings of our Society. Ever willing to help, whether by contribution or personal work where need was brought to her attention, she found her greatest delight in service for the Master, and occupied a place in the Church which

cannot easily be filled. She kept in close touch with the Church's work in its different mission fields, and gave cheerfully of her means to carry on the work. The call to her came very suddenly. Without a moment's warning, the spirit took its flight, and life here, with all its possibilities for work, was ended, reminding us of the necessity of working while it is called to-day, before the night cometh. "Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors and their works do follow them."

COMMITTEE.

Oakdale, Ill.—The L. M. Society of Oakdale Congregation records its appreciation of the Christian character and earnest missionary spirit of Mrs. Eliza McClay, one of its original members, who was called to her heavenly home July 4, 1903. Active in all the work of the Society since its organization, and liberal in the support of every good cause, she has left an example in the service of the Master that is worthy of imitation. Kind and gentle in her disposition, ever ready to speak for the truth, zealous for the house and ordinances of God, and possessed of a strong faith and an abiding interest in the Kingdom of Christ, she has left behind a pleasant memory and a precious assurance that for her to depart was to be with Christ. Her lifework should inspire to more earnest efforts to hasten the time promised when the knowledge of the Lord shall cover the earth as the waters cover the sea.

This Society also wishes to bear testimony to the true Christian character of Mrs. J. M. Sloane, another of its members, who has been taken away. A faithful follower of the Saviour and an earnest worker in all reform enterprises, we thank God that she was allowed to live and labor

so long in the Master's cause, and for the assurance that she has gone to sing the triumphant song of the redeemed from earth. We miss her presence and her wise and sweet counsels, yet bow in submission to the Heavenly Father's will, Who doeth all things well, and tender heartfelt sympathy to bereaved friends.

Mrs. R. HOOD,
Mrs. S. H. KEMPS,
Mrs. J. BOYD,
Committee.

Wilkinsburg.—The following statement shows what can be done by those who have the work of missions at heart:

Report of Treasurer of Woman's Presbyterian Missionary Society of Pittsburg Presbytery, April 1, 1904, to April 1, 1905:

Rev. W. W. Carithers' Salary Account.

Balance Apr. 1, 1904..	\$568 57
Amt. rec'd during yr..	1,087 70
	<hr/>
	\$1,656 27
Paid to salary of Rev.	
W. W. Carithers...	1,000 00
	<hr/>
Balance Apr. 1, 1905..	\$656 27

Thank Offering Account.

Indian Mission.	\$186 90
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Southern Mission	\$59 72
Domestic Mission	4 75
Aged People's Home.....	31 75
Geneva College	62
Compromise Mission	30 24
Rev. R. J. Dodds' summer home.	65 90
Mersina graveyard fence.....	12 00
Chicago Church building.....	89 25
Los Angeles Church building....	7 00
Plan of Work Committee.....	7 00
Church erection	1 75
Testimony Bearing	16 00
Theological Seminary	63
Jewish Mission	41 75
Oakland Chinese Mission.....	7 75
National Reform	1 50
Rev. J. R. Baird	10 00
Pres. Home Mission.....	2 00
Mission in China	76 35
Syrian Mission	129 40

Total	<hr/>	\$782 26
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Contingent Account.

Balance April 1, 1904....	\$55 59
Amt. received during year	17 10
	<hr/>
	\$72 69
Expenses	22 73
	<hr/>
Balance April 1, 1905....	\$49 96



A Japanese woman, teacher in the Ferris Seminary (Reformed Church) in Yokohama, has been invited many times to leave the Seminary and take a better position in a Government school. They offered her ten dollars, and finally twenty-two dollars a month salary if she would accept. But she stays in the missionary school on a salary of *seven dollars and a half*. The reason? She could not teach pupils in the other school to seek the blessings which she herself has found in Jesus Christ.—*Bureau of Missions.*



Dr. C. B. MacAfee, of Brooklyn, gives six good reasons, in the *Assembly Herald*, why he is an optimist as to foreign missions: 1. He always wins who sides with God. 2. The Church is bound to fall in love with the will of its Master when once it understands the case. 3. A praying church is basis enough for optimism. 4. The high quality of the men sent out as foreign missionaries. 5. The fitness of the gospel to supply the needs of the world. 6. The quality of the men whom the gospel is finding and making in heathendom.

MONOGRAPHS.

THE LOOKOUT COMMITTEE.*

A few years ago one man conceived the idea of the Christian Endeavor Society. The world smiled. Many in the churches shook their heads at the idea of uniting in one society for religious or spiritual development and growth, the Methodist, the Baptist, the Presbyterian, and all the others, with their varying views; but the Master, whom they all serve, knew best; He overcame the little differences of His servants. Dr. Clark's little following grew and multiplied, and there is now encircling the globe, a tremendous throng of young people of many climes. You and I belong to this company.

But perhaps you say, "I am not on the Lookout Committee," and this brings me to my second point—the constituents of this committee. Although a band of a dozen or less may be nominally the Lookout Committee, and certain business must be transacted by them, each member of the society should consider himself or herself a member of this committee, to a greater degree than he may on some of the others, even though not asked to do so. Did you ever feel as though a member of a committee asked you to do a certain thing simply because it was his duty to do so, and not through any personal interest? Human nature rebels at authority; we will not be dictated to; but friendly interest is a thing which we all enjoy.

One of the young ladies of a certain society had been very delinquent for some time. As she was passing out of church one Sabbath morning another young lady spoke to her, and asked her if she would

not try to attend the meetings, and the one spoken to asked, "Are you on the Lookout Committee?" Her friend's answer was, "No, but I am a member of the society." That is the spirit we should exercise, for it had its effect.

The nominal Lookout Committee should be composed of thoroughly consecrated people—young men and women who are hungry for souls, who realize the dangers that surround us, and the need of protection from them. Lukewarm service will not bring a bountiful harvest. If the heart is not in the service, the mind, the hand, the energies will not be very active.

The name of this committee is suggestive of its work, which may be considered under three heads, all three the work of each member. First, bringing new members into the society; second, keeping them there as long as circumstances may allow; third, providing for them when it is no longer possible or advisable for them to retain membership.

As the Master said to the early disciples, so He says to you and to me: "Follow Me, and I will make you fishers of men." The fisherman does not go blindly or recklessly to work to fill his boat with the finny creatures, but he uses thought and consideration. He makes preparation for his work. He knows that to plunge into the water and try to force the fish into his boat would be folly; but he sets a bait for them; he presents to their view something that he knows will tempt them, and he knows just where certain kinds of fish are to be found, and what kind of bait would be most effectual in catching them. Would you be fishers of men? Would you fill your Christian Endeavor meeting room? Then make

* Read at a Conference of the Young People's Societies of 2d and 4th New York and Brooklyn.

preparation for your work. Do not go about it rashly or unthinkingly. Consider the tastes, the natural inclinations of the young men and women you would draw into your society, and appeal to those tastes. Perhaps some one says, "How about those first opportunities?" Can we know anything of a person's tastes or tendencies upon first meeting? Let me ask such an one, Did you ever meet a stranger without forming some opinion of him?

But having drawn the young people into your society has not completed your duty or privilege. Having accepted an invitation, a guest naturally expects a warm welcome, an introduction to other guests and members of the family, and to be entertained. If his expectations are not realized to a pretty good degree, he is not very likely to come again, even under pressure of invitation, and the Lookout Committee should help the Social Committee in this. Having interested a young person in the society, we wish to enlist them in our membership, that they may be entitled to its full privileges; but we must not neglect to acquaint them with the duties of members. Such a course is very likely to prove fatal. Be sure that prospective members are fully acquainted with the pledge, and by personal investigation, satisfy yourself of their fitness to become members of the society, and then present their names at least one week before their election to membership. And now we come to the second duty of the Lookout Committee. Dr. Clark expresses it thus, "Affectionately to look after and reclaim any that seem indifferent to their duties as outlined in the pledge."

This committee should be to the members of the society, what the lookout is to the ship at sea. The ship is ready to be launched. 'Tis her maiden voyage. The mechanism and equipment are complete;

but she needs a guiding hand; she wants somebody who knows the waters through which she must pass; somebody who will lookout for the dangers which may threaten her safety. The dense fogs may gather around her, and some hand must drop the anchor that is to hold her safely until the sunlight again makes it possible for her to resume her journey. Then, when the fog has lifted and the ship is sailing majestically along, suddenly the lookout sights a dark object in the distance! By the aid of his field glass, he sees that it is another ship which has been less fortunate; she is showing signals of distress. Perhaps the sea is even now beating over her, and unless relief soon reaches her crew, death is certain; but the lookout has seen her signals, and has communicated with the pilot, who is guiding his ship to the endangered men, and soon they are safely aboard, and are tenderly cared for until the shore is reached.

Each human life is a ship, sailing down the sea of time. Has yours weathered the storms and withstood the fogs in safety? Seasoned and strengthened, do you appreciate its majestic power? Do you remember the tempests which tossed it hither and thither, the winds that swept over it, the battles you fought between right and wrong, the waves of despair that swept over you, until you thought shipwreck was inevitable?

Can you forget the anguish with which you cried,

"Jesus, Saviour, pilot me
Over life's tempestuous sea;
Unknown waves before me roll,
Hiding rock and treacherous shoal,
Chart and compass come from thee,
Jesus, Saviour, pilot me."

Then the equally fatal, though unrealized temptations came, but you passed safely around them, for your Pilot knew each hiding rock and treacherous shoal,

and ever faithful, never withholds the guiding hand. But what of the weaker vessels? Perhaps they are as large as yours; perhaps they have sailed the seas as many years or more, but unfortunately are not as strong, or perhaps they are being threatened by dangers that your ship never experienced. Are you on the lookout for these ships?—these members of your society who are being beaten about by the storms of temptation, or threatened by those subtle dangers so venerated by pleasure, so disguised with an appearance of right, so alluring, but so terribly fatal? Are you watching carefully for the signals of distress? Have you studied to make yourself acquainted with these signals? Have you sought help to discern them? Have you communicated with God in prayer, asking Him to pilot the ship safely to the harbor? Have you told them of the Pilot who never fails to guide the ship to its haven? Or are you allowing it to drift along heedless of danger? If shipwrecked, will you have nothing to answer for? But perhaps somebody asks, "Am I my brother's keeper?" Listen to the answer of God, "The voice of thy brother's blood crieth unto Me from the ground."

How little do we appreciate the opportunities, the privileges, which may be ours if we only use them when presented. By one man sin entered into the world, and death by sin; by one man came also the resurrection. But may one mortal of the present age be vested with any great power? By one man's thought and skill, it is possible for you to speak to your friend a thousand miles away. A mere boy noticed that the lid of a kettle kept rising, and studied the cause, and to-day we sit in our comfortable ear or ship and are carried over land or sea by steam power.

One man heard a sermon and was con-

verted, and the Judgment Day alone will tell how many souls have been saved through the instrumentality of Mr. Spurgeon!

You and I are units; but one with God is a majority, even against the devil and his legions.

A touching story of a lost opportunity is told by Miss Frances Havergal. During a visit just after she had left school, a class of girls came to her a few times for an hour's singing, when she would make remarks about time and expression and the words of the music. Whenever she met these girls she had plenty of kindly words for each. A few years afterward she sat by the bedside of one of them, who had been led through long and deep suffering into the clear light, but who told how eagerly she had been seeking for Jesus at the time of those singing classes; how she had longed for her friend to speak to her about the Saviour; how she had hoped week after week that her hand would be stretched out to help. Salvation came years afterward, but she said, "Miss F., I ought to have been yours."

There is another class of people over whom the Lookout Committee should watch carefully. Circumstances sometimes make it impossible for members to attend the meetings of our society. Perhaps home duties or illness or business or pleasure may take them away from home, but not necessarily from all home influences. If detained from either of the first two causes, a member should be visited by the Lookout Committee, if possible; but in any case, should at least receive kindly letters from them. If it is known that a member is to be detained from the meetings for a long period, it is often advisable to grant such a leave of absence and transfer their name to the affiliated list. It is not wise to carry driftwood, neither do we wish to let the

fish slip through our fingers. If removal makes it necessary for a member to leave, ask him to take a letter of introduction to a society which you think would be convenient and congenial to him. If you think he is likely to be careless or indifferent about seeking another society, write to the president or chairman of Lookout Committee of a desirable Christian Endeavor Society, giving address of your member, and try to locate him. To drop a name entirely is sometimes a serious matter.

And need I say anything of reward? The service rendered for reward alone is drudgery; but when love is the impelling motive, how sweet the service, how much joy we find in it; and still, Paul said, "Every man shall receive his own reward, according to his own labor," and Christ says, "Be thou faithful unto death, and I will give thee a crown of life." What kind of a crown are you going to wear in the eternal world? Will it be glorious with gems, with souls saved through your service? Will the splendor of other crowns bring you the joy unspeakable, because they tell of souls saved indirectly through your efforts? Mr. Spurgeon may have thousands of gems in the crown of his rejoicing; but think you that their glory will bring no joy to him who was the means of bringing that great preacher to the Saviour? "Lay up, therefore, for yourselves treasures in heaven, where neither moth nor rust doth corrupt, nor thieves break through and steal."

"Watchman, what of the night?" The morning cometh and its light will bring to our view the ships which needed our help! Will we see before us stranded wrecks? Will we learn that another stretched out the helping hand that we neglected to extend? Or will we find those ships safely harbored with ours in heaven?

The morning cometh, the glorious resurrection morn, when the King of all the earth shall sit upon the great white throne in judgment, and the nations of the earth shall be gathered together before Him. What will be His word to you and me? Will it be the fearful sentence, "Inasmuch as ye did it not to one of the least of these, ye did it not to Me"? Or will we receive the joyful commendation, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord"?

CORDELIA E. BRIGDEN.

A TOUCHING TRIBUTE TO DEPARTED WORTH.

—This tribute to the memory of the late Revs. P. H. Wylie and Joseph McCracken is taken from a personal letter written April 13, 1905, by Miss Mattie R. Wylie, of Latakia, Syria.—

I knew my dear father was growing feeble, yet I could not think the end was so near, for he was still active in religious work. He had been ready and waiting for many years. His last words when I bade him good-by the last time were that I would not see him again, and he lifted his hand in benediction and said, "The Lord bless thee and keep thee," etc. I miss his letters and his prayers. He was willing for his daughter to be in the service of his Master. When I was only an infant he said that if I should grow up and be a missionary, he would consider it the greatest honor that God could confer upon him. Not that it was not as hard for him to part with me, as for any other father, for I was his only daughter. When I received my appointment, he said he had always prayed that one of his children might be a missionary, but he had in mind one of his boys. "The Lord tried Abraham and He has tried me." No difference what discouragements we had

in the Mission, he would write, "Never give up. His Kingdom will come. He has promised and His promises never fail." He was a missionary himself. I can remember when I was a child that it was no uncommon occurrence for him to be called in the night to go and pray with the dying—people of the world. He preached wherever there was an opportunity, in school houses and other churches, and this in the evenings, after he had occupied his own pulpit. When he was in charge of the congregations at Rushsylvania and Macedon, they were sixty miles apart. He had to go on horseback, and he had his places of preaching going and coming. When I went home the last time, one of his neighbors, a Methodist, asked me how my father seemed to me, I replied that he was more feeble than I expected. She said, "Oh, he is worn down now. There has been no other preacher in the neighborhood, and there was so much sickness last winter. When we are sick or in trouble, we all expect Father Wylie to come and pray with us and comfort us." It was always so wherever he lived. He was so quiet and retired in his disposition that no one knew the good he did; but God recorded it. When he gave up his congregation in Londonderry, one of my friends wrote that if every minister did as much as he had done, the world would surely be better.

The longer I live and the more I see of the world, the more I appreciate what he did for us. When I received the cablegram from my brother announcing his death, I thought of how often and often he had come to meet us at the train five miles from home, and how he enjoyed our visits. But there are more of his children to meet him on the other side than he left here, and I said to myself, "Did the boys know?" "Did they say to one another, 'Father is coming home to-day'?"

But I am sure it would be his Saviour he would see first, and he would be satisfied awaking in His likeness.

Mr. McCracken was my teacher, and has been one of my best friends all these years. The first time I went home I felt I could not make public addresses. I went to visit the people. He said, "Now, Mattie, this will not do. People want to know about your work and you will be worn out visiting and talking. When any one asks you a question jot it down, and when you have found out what is wanted, arrange your answers in order. Let them have one meeting, imagine yourself in some one's parlor, talking to your friends, and you will not find it so hard."

I took his advice. I always counted much on my visit to his home. I feel his death only second to my father's. What a strange thing for these friends to be separated, only to enter heaven within twenty-four hours of each other.

THE GOURD WHICH WITHERED NOT VS. THE PROPHET DEVOID OF MERCY.

One of the most striking evidences that the spirit of the Old Testament is one with the New, is found in the all-embracing tenderness of God as shown in the book of Jonah.

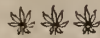
The fact that attention has been so exclusively focused on the supernatural incident in the story is proof of much superficial reading of the book, as well as of the ease with which the intended message may be overlooked. As Campbell Morgan has put it, "Men have become so taken up with staring at a great fish that they have missed the vision of the great God." The object of the narrative is to point out and rebuke the aversion of a mere provincial religionist to being broadened out into a compassionate lover of mankind.

Two explicit commissions to the prophet, the burial alive within the fish in the depths of the sea, and his resurrection therefrom; and the vision of the whole city of Nineveh in sackcloth and ashes, all were ineffectual. The prophet goes out eastward of the city, and sulks and speculates concerning the outcome of the unwelcome, oncoming revival. God now enacts a parable for his instruction. He prepares a gourd, the "Palma Christi," so-called, to throw its friendly shade over him in his frowardness. A worm attacks the gourd and it perishes in a night, whereupon Jonah falls into a deeper pout and begs to die. God remonstrates, "Dost thou well to be angry because of the gourd?" Or, as Dr. Robert Young renders, "Is doing good displeasing to thee because of the gourd?" "It is displeasing unto me," replies this unhappy, anti-mission Hebrew, "even unto death"; that is, "I would rather die than have this shade removed from my head; and as for these uncircumcised Ninevites, I would also rather die than that through my co-operation a shield of grace should be thrown over them." Then said the Lord, "Thou hast had pity on the gourd—emblem of thine own temporal self-defense—for the which thou hast not labored, neither madest it grow; and should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between

their right hand and their left hand?" That is, "Thou wast 'exceeding glad' for the gourd which served thy bodily comfort for a day; but thou wast angered because I caused to grow a real 'palm of Christ,' a gourd of eternal, divine grace, over a great city like Nineveh." "Unlike you in your Jewish exclusivism, I have compassion on heathen, on children and even cattle, and I *would die*, as I purpose to do in the person of My Son, rather than leave Nineveh graceless."

The real lesson in this story is the contrast between Jonah's Jewish self-regard in resenting the loss to his own comfort, and Jehovah's mercy for humanity at large, at measureless cost to Himself. The gourd was a mere growth of a night, covering one selfish head; the canopy of grace for Nineveh sprang eternal from the heart of God, and in principle covered the spiritual need of the whole world. At the root of this grace, the worm of envy was gnawing; it cared naught for the heathen, and would rather die than relent. Since God in Christ has potentially reconciled all unto Himself, no one needs to petition Him to show mercy to the heathen; there is need rather that God should *pray us to have pity on our fellows*, without which pity even divine mercy cannot reach its intended realization. Human selfishness alone prevents the salvation of the heathen.

—H. C. Mabie, D.D.



A quiet hour spent with God at the beginning of the day is the best beginning for the toils and cares of active business. A brief session of prayer, looking above for the wisdom and grace and strength of the Holy Spirit, helps us to carry our religion into the business of the day. It brings joy and peace within the heart, and as we place all our concerns in the care and keeping of the Lord, faithfully striving to do His will, we have a joyful trust that, however dark or discouraging events may appear, our Father's hand is guiding everything, and will give the wisest direction to all our toils.
—*Philadelphia Methodist*.



"I would rather wear out than rust out," said Henry Martyn, of India.

EDITORIAL NOTES.



The following contributions to this fund indicate that an interest in the Mission to China is not confined to one locality, and that men, women and children are a unit in their desire to thank God for the work that He accomplished through the two consecrated laborers who have passed on to their reward:

Contributor.	Amount.	Mission Field.
Miss Pearl Rodgers, Jamestown, Pa.....	\$2.00	China
R. W. Gilechrist, Superior, Neb.....	20.00	China and Syria
A Friend, Hetherton, Mich.....	5.00	Cyprus
J. R. S. Hawthorne and family, College Springs, Ia.	7.50	Latakia, Cyprus & China
Rev. James McCune, Eskridge, Kan.....	15.00	China and Syria
Mrs. M. M. Dunlap, Hopkinton, Ia.....	5.00	Girls' School, Latakia
Mr. & Mrs. G. R. Duquid, Cedar Lake, Ind.....	8.20	China

There is a very touching story connected with this last-named offering. "It was," writes Rev. C. McLeod Smith, "the private store of a little one of Cedar Lake Congregation, whom God took on the 20th of last March. Edward Clair was the son of Mr. and Mrs. Garner Russell Duquid, the second of three children, and was six years and one month old at the time of his death. In loving remembrance of this precious life, and in gratitude to the Giver Who entrusted him to their care for more than six years, the parents and grandparents dedicate his savings to the service of saving those without a knowledge of Him Who said, 'Suffer little children to come unto Me, and forbid them not; for of such is the Kingdom of God.' It is the purpose of the bereaved to remember their loved one by an annual missionary offering on his birthday."

Two little children of Second New York...	1.00	China
Wm. O. Fraser, Kauneonga, N. Y.....	5.00	China
Janette Fraser, Kauneonga, N. Y.....	5.00	China
A little girl of Second New York.....	.50	Cyprus
Mrs. Ann Richards, Hebron, Ind.....	25.00	China
James A. Templeton and wife, Belle Center, O....	50.00	China and Syria
Mrs. E. M. Morton, Cambridge, Mass.....	5.00	China

Mrs. R. Speer, New Castle, Pa.....	\$2.00	China
Mrs. D. W. Marshall, Bridgeport, Conn.....	2.00	China
P. O. J., Seattle, Wash.	500.00	Equally among China, Syrian, Southern, Jewish and Testimony Bearing
Mr. J. W. Pritchard on account sale of Dr. Maude George's picture.....	3.00	China
A Covenanter family, Second Philadelphia.....	50.00	China and Syria \$20 each. Indian and Southern \$5 each.
Mr. and Mrs. Thos. E. Greacen, New York.....	100.00	China
Mrs. E. P. Smith, Staunton, Ill.....	5.50	China



Arthur R. Dray, D.D.S., missionary-elect to Asia Minor, has successfully passed his final medical examinations and received his diploma. He will enter upon service in the field after an experience of seven years at the Medico-Chirurgical College and Hospital in Philadelphia, Pa.



At the request of the Corresponding Secretary of the Foreign Mission Board, we publish the statistics of the Levant Missions for the year ended March 31, 1905:

4 ordained American ministers—	1 in Suadia, Syria,*
1 in Latakia, Syria,	1 in Tarsus, Asia Minor,† and
1 in Suadia, Syria,	1 in Cyprus.
1 in Asia Minor, and	6 Evangelists or Bible Readers—
1 in Cyprus.	3 in Syria, and
2 medical missionaries—	3 in Asia Minor.
1 in Syria, and	3 Bible Women—
1 in Cyprus.	1 in Suadia, Syria, and
4 American women, not including wives—	2 in Asia Minor.
2 in Latakia, Syria,	30 native teachers—
1 in Suadia, Syria, and	15 in Latakia, Syria,
1 in Mersina, Asia Minor.	3 in Suadia, Syria,
2 ordained native ministers—	8 in Asia Minor, and
1 in Nicosia, Cyprus, and	4 in Cyprus.
1 in Larnaca, Cyprus.	2 organized congregations in Syria—
2 colporteurs in Cyprus.	1 at Latakia, and
5 native licentiates—	1 at Jendairia.
2 in Latakia, Syria,	340 native communicants—
* <i>Died Feb. 7, 1905.</i>	215 in Latakia Center, Syria; 15
† <i>License revoked April 13, 1905.</i>	added during the year;
	26 in Suadia, Syria;
	71 in Asia Minor; 2 added dur-
	ing the year; and
	28 in Cyprus; 19 added during
	the year.
	791 children and young people under
	religious instruction—
	335 in Latakia Center, Syria;
	52 in Suadia, Syria,
	376 in Asia Minor, and
	28 in Cyprus.

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